

The Chronicle and Index

OF THE UNITARIAN SOCIETY.

No. 12.]

BELFAST, DECEMBER 1st, 1881,

[For Gratuitous Circulation

WE called the attention of friends, in last number, to a proposed Reading Society in connection with the Unitarian Depository. Already circulars have been sent out, and we are glad to say that the replies which have come in are quite favourable so far. If any of our readers have not received a copy of the circular, containing a plan of the Reading Society, we should be pleased to forward any requested.

We have much pleasure in recording that, during the visit to Belfast of the Lord Lieutenant, in the month of November, his Excellency conferred the honour of Knighthood on one of our Vice-Presidents, Edward Porter Cowan, Esq., J.P., Mayor of Belfast. Sir E. P. Cowan, who is a member of the Rev. J. C. Street's Congregation, has, at the unanimous request of the Town Council, consented to retain the office of Mayor of Belfast for the ensuing year.

We have also much satisfaction in learning that another of our Vice-Presidents, William Robertson, Esq., has been appointed a Justice of the Peace. We are sure Mr. Robertson will prove an excellent magistrate.

The numerous friends of Andrew Marshall Porter, Esq., Q.C., feel much gratification in his appointment as Her Majesty's Solicitor-General for Ireland. Mr. Porter is a son of the late Rev. J. Scott Porter, of Belfast.

We notice, with pleasure, that William Davidson, Esq., J.P., of Rademon House, Crossgar, has been appointed a Sub-Commissioner under the New Land Act. Mr. Davidson is one of the most active members of the Rademon Congregation. His respected father was also a staunch supporter, in many ways, of the same Congregation.

On the recommendation of Sir Thos. M'Clure, Bart., Vice-Lieutenant of the County, William Walker, Esq., of Banbridge, has been appointed a Justice of the Peace for County Down. We congratulate Mr. Walker, who is an influential member of the Rev. Francis M'Cammon's congregation, on his appointment.

We are glad to inform our readers that we have again had a cheering account from the Rev. J. C. Street. In a letter received from him during the last few days of November, he states that the improvement in his health still continues, and that he expects to be in Liverpool early in December, and hopes to resume his work in connection with his Congregation about Christmas. This is more than even his most sanguine friends had anticipated. It will be pleasing to many to know that, notwithstanding his illness, Mr. Street has been able to make some notes as he journeyed, with a view to interesting his friends in his various travels and experiences.

On Sunday evening, November 13th, the Rev. J. J. Wright delivered a Lecture in Mountpottenger Church on "Tennyson's Latest Poem: a Lesson for the Day;" and since then has been giving a series of Lectures on "Seekers after God," taking "Socrates, the Greek;" "Marcus Aurelius, the Roman;" "Spinoza, the Excommunicated Hebrew;" "Fichte, the Earnest Scholar." Notwithstanding the severe weather these Lectures are being well attended.

Our friends at Hopeton Street have received from the Free Christian Church Sunday-school, Clarence Road, Kentish Town, London, per Mr. Frederick Allen, Superintendent, a large number of very handsome and suitable banners and scrolls, which will be of much value in decorating the school-room, and rendering it more attractive. It will be remembered that Mr. Allen, who is an earnest and indefatigable worker in the Sunday-school cause, was present with us at the recent Jubilee meetings.

On Monday evening, October 24th, the fourth meeting of the Rosemary Street Mutual Improvement Association, took place in the Reading Room. A paper, entitled "Literary Taste," was read by Mr. W. T. M'Grath. A discussion on the Essay followed, Messrs. M'Clelland, J.P., O'Connor, Fisher, Robb, and Liversedge taking part.

Monday evening, October 31st, was devoted to Music and Readings. The programme, which was rendered by members and friends, was a varied one, and though the attendance was not large, owing to the evening being Hallow Eve, the interest was well sustained, and the Entertainment proved a decided success.

On Monday evening, November 7th, Mr. H. Riddell read an able and instructive paper, on "The Sun." A discussion on the Essay ensued, the various speakers expressing their thanks to Mr. Riddell for his very instructive paper.

On Monday evening, November 14th, the Rev. Thomas Dunkerley, B.A., delivered an eloquent Lecture, on "Ugo Bassi," the patriotic Italian priest. The lecturer described, in vivid language, the unselfish character, the noble life, and fearless death of this martyr in the cause of Italian liberty. A hearty vote of thanks was passed to Mr. Dunkerley, who, in responding, referred, in feeling terms, to the Rev. J. C. Street's absence, and expressed the pleasure it was to him to be of service to the Association.

On Monday evening, November 21st, the Association was engaged in discussing the merits of "Protection versus Free Trade." The debate was opened by Mr. W. J. Roche, who advocated "Free Trade," and was followed by various speakers, of whom only two were professed believers in "Fair Trade." The attendance was large, and the interest in the discussion very marked.

The opening lecture of the Mutual Improvement Society in connection with the St. Vincent Street Unitarian Church, Glasgow, was delivered on Tuesday evening, the 18th Oct., by the Rev. Frank W. Walters, minister of the place. His subject was "Mental Culture," which was treated in Mr. Walters' thoughtful, eloquent, earnest and inspiring spirit. There was an unusually good attendance. At the conclusion of the lecture, Rev. J. J. Wright was asked by the chairman, Mr. Grant, to move a vote of thanks, which was carried with acclamation. The association is evidently bent on having a good session. We observe that Mr. Conway, of London, and Mr. Crosskey, of Birmingham, are specially engaged to deliver two lectures each.

BOOK NOTICE.

Dr. Martineau and Dr. Allon.

In June of this year Dr. Martineau delivered an

address to his former students which was entitled "Loss and Gain in Recent Theology." We noticed the pamphlet at the time it came out, in these columns. The "loss" in recent Theology which Dr. Martineau indicated was two-fold:— (1) "The total disappearance, from our branch of the Reformed Churches, of all *external authority* in matters of Religion." (2) "The disappearance from our Faith, within our own times, of the entire *Messianic Mythology*." The "gain" to recent Theology, which this disappearance of the Bible as a "Divine Text-Book," and of Christ as the Jewish Messiah, had brought, was, that we are now driven from dead "words" back upon living "realities;" and we have now to "sink right home to the inward springs of Religion in our nature and experience." Such were Dr. Martineau's points, developed and shown with all his fine logical acumen and reverent fervour.

During the month of October the Union of the Congregational Churches of England and Wales held its Autumnal Meeting in Manchester. Dr. Allon, perhaps the noblest and ablest representative of the denomination to which he belongs, occupied the chair as President. For his presidential Address he had chosen the subject: "The Church of the Future." A large part of this address was an earnest dealing with Dr. Martineau's "Loss and Gain in Recent Theology." Of course Dr. Allon sought to make out that Theology has not suffered such "losses" as Dr. Martineau indicated; and Dr. Allon also contended that the "gain" which Dr. Martineau gladly recorded would, even if we had got it, be no gain at all. And the President's conclusion was that the "Church of the Future" was to be not what we would call Liberal but what he would call Evangelical.

It is, however a sign of the times, that Dr. Allon, and several other speakers at the Union meetings, should find it necessary nowadays to take note of Unitarianism and its deliverances as the most important items in the Theological world of 1881. Time was when Unitarianism was shudderingly contemned. It surely means something when a President of the Congregational Union, and on such an occasion too, when church delegates and ministers would be assembled to hear him from all parts of England and Wales, should take for his subject the latest thought of Unitarianism. It can do Orthodoxy no real harm: it will certainly do Unitarianism

great good. And let us say that, although Dr. Allon's mind is evidently Evangelical, his spirit—we can speak from experience—is truly generous and free. He speaks admiringly of Dr. Martineau, though disagreeing, or apparently disagreeing, totally with Dr. Martineau's conclusions. We say apparently disagreeing for, as it turns out, Dr. Allon has been misapprehending and misusing Martineau's words. At bottom, could both see to the bottom of the difference, there might be less difference between the two than is apparent to Dr. Allon. Feeling that this is so, Dr. Martineau has written what he calls an "Appendix" to his previous pamphlet, but it is really a full, plain, and striking "Reply to Dr. Allon."

We can only give a few paragraphs from this. After a paragraph, in which Dr. Martineau declares were he to follow his own feeling it would plead with him, so much sympathy of thought and affection is there between Dr. Allon and himself, "to seek rather the conditions of accord than to widen the intervals of differences," he goes on :—

"First, the Bible cannot be applied, as a standard of theological truth and moral duty, in the way which prevailed two generations ago. Then, the universal practice, in all discussions of doctrine, was to adduce *loca probantia* from all parts of Scripture; and a tenet which found support anywhere and contradiction nowhere, or which, in case of seeming discrepancy, had a clear preponderance of expression, was set down as true. On this principle had long before been constructed the Assembly's Catechism, the Symbolical Books of the several Reformed Churches, and whole libraries of didactic theology. If in doctrinal controversy one of the combatants were a Roman Catholic or High Anglican, Patristic and Ecclesiastical evidence was admitted: if one were a Deist, pleas of reason might be put in: but if both were Protestant Christians, the issue turned upon the balance of Scripture texts. The principle was acknowledged as freely by the Unitarian as by the Calvinist: the difference between them was one of interpretation; and each avowed himself ready to embrace the opinion of the other, if convinced that it was true to the meaning of Isaiah, Paul or John.* It was the same with regard to the standard of Duty. The Bible was the ethical manual of all Protestant Christians; in the injunctions of which sufficient warrant

* For instance, the late James Yates, in his controversy with Dr. Wardlaw, says: "I shall conduct all my arguments so as to make them agreeable to the highest supposition ever advanced, viz., that not only every *sentiment*, but every *word* was dictated to the sacred penmen by the immediate suggestion of God."—Vindication of Unitarianism, Pt. I. ch. ii. p. 15.

was found alike for the Covenanter's ferocity in smiting his prelatist Amalekites hip and thigh, and for the Quaker's offer of the left cheek to the smiter of the right. All questions of moral difficulty,—those, for instance, of alms-giving, of oaths, of divorce, of slavery, of war,—were brought up for decision to the tribunal of Scripture: and to the verdict there pronounced reason and feeling were forbidden to reply.

"This use of the Bible as 'a Divine Text-book,' is what Chillingworth had in view in his dictum, 'The Bible, and the Bible only, is the religion of Protestants;' and the Non-conformists who would sign no 'Articles' because 'Scripture is the rule of faith and practice;' and John Locke, in his advice to an inquirer, to 'Study the Holy Scripture, especially in the New Testament. Therein are contained the words of eternal life. It has God for its author; Salvation for its end; and Truth, without any mixture of Error, for its matter.' When the sacred writings are thus applied, surely they are treated as 'textual oracles,' as 'a theological creed,' as 'an ethical code,' as an 'external authority,' taking the place of the Catholic Church, and 'dictating' to us what we are to believe and do."

Martineau points out that during the past fifty years this view in regard to both New and Old Testament has given way, and he sums up the premisses thus :—

"These positions I may thus sum up: The Bible neither is, nor pretends to be, a creed and code: We have therefore no Authoritative Text-book of Divine Truth and human Duty: So we must open our minds to all that speaks divinely to them, whether in the Bible or elsewhere.

"Dr. Allon represents me as holding the following positions: The Bible is and professes to be a creed and code: We cannot put up with any such External Authority: So we dispense with the Bible and repudiate it.

"I must confess," he says, (p. 13), 'to a little surprise that Dr. M. should have so conceived of the Bible which he repudiates. Is it an accurate representation of the Bible that it is, primarily at least, 'a dictated faith and duty,' a 'book theology,' a book of words as contrasted with realities, a 'textual oracle,' a theological creed, an ethical code? Is not its true character that of a historical record? The Bible does involve theological truths, it does inculcate religious duties; but it does not take the form either of an oracle, a creed, or a code. Other religious books do this—the Vedas and the Koran for example—the result of which is an ever-growing anachronism, a mass of obsolete ideas and prescriptions. So misrepresent the Bible, and it is not easy to avoid confusion and paradox.' Again:

"Neither faith nor duty is dictated in the pedagogic way that Dr. M. assumes; a 'Divine Text-book,' in this sense, the Bible nowhere professes to be' (p. 16).

"I have assumed exactly the reverse, and on that reverse assumption my whole argument depends. I am quite at one with Dr. Allon in this premiss. Whether a misconception so complete is chargeable on his reading or my writing, I will not attempt to settle. It probably escaped his notice, as it must that of his readers, by his mode of citing selected phrases and partial propositions from a suppressed context.

"Dr. Allon has invented for me not only a premiss, but a conclusion. That I 'dispense with' and 'repudiate' the Bible is altogether a fiction, unless the refusal, in which Dr. Allon joins me, to use it as a 'textual oracle' constitutes repudiation.

"How it is that, agreeing in my real premisses, Dr. Allon escapes my real conclusion, viz., that we are not to accept from the Bible any doctrine or duty on the mere ground of its being sanctioned there, but are to make our acceptance of it conditional on its standing the test of truth and obligation, I cannot understand. He appears to me to play fast and loose with the principle of an oracular text-book; to give it away with one hand and retract it with the other. He supposes himself free from it when he has pronounced the Bible not dogma but history,—a manner of revelation altogether incompatible with the idea of an oracle, a creed, a code' (p. 14). 'In what rational sense,' he asks, 'can the Bible be dispensed with, or religious men emancipate themselves from its yoke? As well talk of dispensing with the history of the Peloponnesian war, of being emancipated from the yoke of the constitutional history of England' (p. 15). Certainly there is nothing 'oracular' in Thucydides and Hallam; and as little of it will there be in the Bible for one who studies it with the same openness of judgment and careful application of the rules of historical evidence, with the same liberty to adopt or reject the thoughts of speakers and counsels of actors on the scene, as he brings to the Greek and English authors. But what if, in the first place, you treat the record as 'supernatural'; and, in the second, wrap up in it, as contained within the 'history,' a scheme of dogma and of command? Have you not then your dismissed 'oracle' back upon your hands? And this is precisely Dr. Allon's case. The Bible is, for him, 'the supernatural record of God's historic revelation of Himself' (p. 16); exempt therefore from the tests of natural literature, and with its contents also transcending the range of human estimate. What is a 'supernatural record' but a divine oracle of facts? And if among the facts are Divine deliverances of doctrine and injunction, does not the oracle supply a 'dictated faith and duty? Dr. Allon accepts the story of Eden, and its 'first vague promise of a deliverer' (p. 15). On what evidence? All the grounds of natural credibility,—witnesses, monuments, records,—here fail: so that the tale would rank with any other piece of mythology, if it occurred in some

foreign Scriptures: but here it is made the opening scene of all saving theology. He believes in the Incarnation. On what evidence? The introductory chapters of Matthew and Luke? Even were they not hopelessly at variance with each other, would even a credulous historical critic accept such a narrative on such testimony, were it the prefix to any religion other than his own? And the Atonement,—on what ground is that placed among theological truths, if it be not on the authority of Pauline and other texts?—which are therefore reinstated in the 'oracular' place so anxiously disclaimed for the Bible. In treating, therefore, the orthodox scheme and method from which I dissent as assigning to the Bible the functions of a 'Divine Text-book,' entitled to 'dictate' as true and right what, from any other source, the reason and conscience would not receive as such, I do not see that I am open to correction."

On the second loss to recent Theology, the difference in the two Doctors is shown in this manner. Dr. Martineau says:—

"By an adroit but misleading substitution of the phrase 'mythology of the Christ' for 'Messianic mythology,' Dr. Allon further identifies the latter with 'the great theological beliefs of Christ's Incarnation, His Atonement, His resurrection from the dead' (p. 25); with which the 'dream' described and discarded by me has nothing whatever to do. The effect of changing the phrase is obvious. Though the one term is a translation of the other, 'Messiah' is pre-historical and ideal in its application, 'Christ' is historic and personal: to predicate 'mythology' of the one is to say that the imagined is imaginary and never will be: to predicate it of the other is to say that the reputed historic and personal is imaginary and never has been. This is not my position or in any way involved in it. Is 'Incarnation' inconceivable except of the Jewish 'Messiah?' and has the belief in 'Atonement' found no access to the human mind but in the train of this conception? Then if I reject this conception, and divest Jesus of the Messianic robe, what is to prevent me from regarding Him as 'the Word made flesh,' and his cross and sufferings as an 'Atonement?'"

Then Dr. Martineau proceeds:—

"The spiritual life is no exception; nor, in removing the 'Messianic mythology,' have I treated it as such, unless, when that is gone, all 'power not ourselves,' all that is 'external to us,' has disappeared and left us alone. Is the historic personality of Jesus the less real, though he be not the 'Son of David?' Is his ministry of love and power no longer a suasion 'external to us,' though no prophet knew it beforehand? Is Gethsemane dumb and has Calvary vanished, because they are only in history to speak for themselves, and not thrust into dogma to speak for them? It is the internal dream that is dismissed, and the external reality that remains.

And when it is dismissed, is there any dearth of 'power not ourselves' to play upon the inward life? Is there no universe around? Are there no human relations, steeped in every colour of bright and sad affection? no strife of temptation? no variegated past, crowded with groups of victors and vanquished, of the wise and strong, of the weak and suffering? and no Spirit of God in the world and in the heart? Let those who find in the Messianic scenery,—in the strange contents of its diviner world, with its beasts beneath the throne, and its seven trumpets and its vials of wrath, and its war with the great dragon, and white-robed hosts, and its garments dyed in blood,—and in the coming on the clouds of heaven 'with sudden destruction' to conquer, judge and reign,—and in the kingdom of the saints on earth,—and in the great assize and the second death, and the blessed City 'without sorrow or crying,'—the crowded lake of fire and brimstone being outside the gates,—let those who find in all this a congenial nurture for their spiritual life turn it to what account they can. The roots of purity and piety creep into hidden crevices and find some film of living water on every rock. But let them not say that there is no other fruitful world; and that, were this dissolved, the spirit must drop into the empty gulf of the unconditioned.

As to what Dr. Allon says of the powerlessness, because of its unpopularity, of Unitarianism, Martineau replies:—

"Dr. Allon's estimate of the relative religious power of 'evangelical' and what he calls 'rationalistic' theology I have no desire to dispute. Two remarks only I will make. The two epithets are not accurately opposed to each other. Every system of faith has a positive side and a negative: it affirms an active conviction of its own: it denies something which has hitherto or elsewhere been deemed true. Its religious power lies in the former; its critical limits of action, in the latter. The word 'evangelical' designates the former aspect of the orthodox belief; the word 'rationalistic' marks the latter aspect of the unorthodox, and is given by its enemies, while the other epithet is self-assumed. To measure the power of two systems, it is not just to take one at its strongest and the other at its weakest. When 'the common people heard him gladly,' Jesus was preaching neither 'incarnation' nor 'atonement,' but, whether in the Sermon on the Mount or in the Parables, the very religion which is now reproached with popular powerlessness, with 'destroying moral enthusiasm,' 'relaxing the moral sanctions of life,' with 'paralyzed righteousness.' And this leads me to the second remark, that of all conceivable tests of truth, popular power is the most delusive. It bespeaks, no doubt, the presence of *something* awakening to the emotions of average human beings: but it is not truth alone, it is not right alone, it is often blind fear,

or love as blind, that stirs the dormant energies of unthinking men. Nor is the spiritual life the property and the need of one social class alone; and if forms of it arise which appeal to human souls, fewer in number, and troubled by rarer sorrows and temptations, and render possible a sweet and devout temper that else might die, I do not see why this modest good should be treated by the 'popular' Christian with words of derision."

This remarkable "Appendix," bound up with the "Loss and Gain in Recent Theology" may be had at the Depository, 33 Donegall Street, for 1/2.

SELECTIONS.

TALK not of this or that subject being too sacred for investigation! Is it too much to assert that there is but one object beneath the skies that is sacred, and that is man? Surely there is no government, no institution, no order, no rite, no day, no place, no building, no creed, no book, so sacred as he who was before every government, institution, order, rite, day, place, building, creed, and book, and by whom all these things are to be regarded as nothing higher or better than means to an end, and that end his own elevation and happiness; and he is to discard each and all of them, when they fail to do him service or minister unto his necessities.—WM. LLOYD GARRISON.

TRUE science and true religion are twin sisters, and the separation of either from the other is sure to prove the death of both. Science prospers exactly in proportion as it is religious, and religion flourishes in exact proportion to the scientific depth and firmness of its basis. The great deeds of philosophers have been less the fruit of their intellect than of the direction of that intellect by an eminently religious tone of mind. Truth has yielded itself to their patience, their love, their single heartedness, and their self-denial rather than to their logical acumen.—PROFESSOR HUXLEY.

ONCE upon a time the fishes of a certain river took counsel together, and said, 'They tell us that our life and being is from the water, but we have never seen water, and know not what it is.' Then some among them wiser than the rest said, 'We have heard that there dwelleth in the sea a very wise and learned fish who knoweth all things; let us journey to him, and ask him to show us water, and explain unto us what it is.' So several of their number set out upon their travels, and at last came to the sea wherein this sage fish resided. On hearing their request he answered them thus:

'O ye who seek to solve the knot
Ye live in God, yet know him not.
Ye sit upon the river's brink,
Yet crave in vain a drop to drink.
Ye dwell beside a countless store,
Yet perish hungry at the door.'

"*Oriental Mysticism.*"—PROF. E. H. PALMER.

ALLEN AND JOHNSTON,

(PROPRIETOR, ROBT. S. ALLEN,)

General and Classical Book Printers,
STATIONERS, &c.,

40, 42 UPPER ARTHUR STREET,

BELFAST.

BOOKS BOUND IN EVERY STYLE, CHEAP.

THE NEW
WILCOX AND GIBBS SILENT
SEWING MACHINE
 WITH AUTOMATIC TENSION.

It can be used at once, and without instructions by beginners, since literally nothing in the management of the Machine is left to the management of the operator; and even in the hands of learners it ensures beautiful and delightful work.

It is the most perfect Sewing Machine yet introduced, in design, in construction, and in finish.
 SOLE AGENTS:

RIDDEL & COMPANY,

DONEGALL PLACE, BELFAST.

Henry Ferguson,

CLOTHIER and OUTFITTER.

*I am now showing a splendid
 selection of Goods for*

WINTER,

HAVING A FIRST-CLASS CUTTER,

*Customers may rely on having their
 orders finished in superior style.*

8 BRIDGE STREET,
 BELFAST.

G. A. SMITH,

(LATE OF GIBSON'S)

Practical Watchmaker, Jeweller, & Optician,

10 CORN MARKET, BELFAST.

Fine Keyless Watches, adjusted for heat and cold, the finest Watches made, I make a leading article by offering at a price that at once commands attention.

A select and general assortment of high-class goods to choose from.

Repairs in all departments executed with great care under my personal supervision.

A TRIAL SOLICITED.

G. A. SMITH.

(Successor to the late R. Smith),

10 CORN MARKET, BELFAST.

THE NEW
CHINA and ASSAM
TEA HOUSE.

The best house for really fine Teas and high-class Grocery Goods, at Moderate Prices.

M'GIFFIN, BROTHERS,
 TEA MERCHANTS

AND GENERAL GROCERS,
 28 & 30 NORTH STREET, BELFAST.
 (ONLY A FEW DOORS FROM BRIDGE ST.)

GEORGE GALLOWAY,
 11 BOTANIC AVENUE, BELFAST.
 House Painter and Decorator.

Imitator of Fancy Woods and Marbles &c., &c.
 Designer, Gilder, Glass Embosser, Sign Writer,
 Paper Hanger, Stained Glass Painter, &c., &c.

Holder of Five Prize Medals, London and Belfast.

Estimates Furnished and competent men sent to all parts of the country.

GEORGE GALLOWAY, 11 BOTANIC AVENUE
 (Late of G. & A. GALLOWAY.)

THE
CASTLE RESTAURANT,
QUEEN'S ARCADE,
DONEGALL PLACE, BELFAST.

COFFEE ROOM, LUNCHEON BAR, GRILL ROOM

ON THE GROUND FLOOR.

GENTLEMEN'S DINING ROOM, LADIES' SALOON,

PRIVATE ROOMS, SMOKING ROOM,

DRESSING ROOMS, AND LAVATORIES.

George Fisher, Proprietor.

F. RITCHIE & SONS, BELFAST.

MANUFACTURERS OF

MANURES,

Also ROOFING,

And all other kinds of FELT,

We beg to state that we are in a position to offer a genuine good Manure, that must produce satisfactory results, We feel that we are warranted in saying so much from the fact of our being the largest and oldest manure Manufacturers in this country, and also from the fact of our being in a position to procure raw material abundantly and cheaply.

Our Manure has always been considered one of the best and most reliable in producing good crops, and we have much pleasure in informing our friends that we have now so arranged our Machinery and Apparatus, that the manufacture is self-acting and uniform, The Manufactured Manure is dry, friable, and of the usual good quality.

Our long-continued experience and knowledge of the chemical composition and value of various materials enable us to select and combine in the most efficient manner, thus producing good and valuable fertilizers.

We profess to manufacture cheap, but not low priced Manures, and from the extent of our production, are enabled to sell at a moderate profit per ton, thus giving to Agriculturalists, Manures second to none in the kingdom, quality and price considered.

The length of time our manures have now been before the public, and the rapidly increasing demand, are the best guarantees we can give of their value, and of the estimation in which they are held.

IF NO AGENT IN YOUR DISTRICT, ORDER DIRECT.

BOOKS.

- SCOTCH SERMONS.** MacMillan & Co. Published at 11/6. To be had at the Depository, 33 Donegall Street, for 8/-
- THE STORY OF RELIGION IN ENGLAND.** By Brooke Herford. Published at 5/-. To be had at the Depository for 3/7.
- TALKS ABOUT JESUS.** By M. J. Savage, Boston, U.S.A. To be had at Depository for 4/2.
- PLAY WITH YOUR OWN MARBLES.** And other stories. By J. J. Wright. Second Edition. To be had at Depository for 9d.
- JESUS OF NAZARETH.** By Edward Clodd. To be had at Depository for 4/6.
- THE LIFE AND TEACHINGS OF THEODORE PARKER.** By P. Dean. To be had at Depository for 2/-
- STORIES FROM THE LIPS OF THE TEACHER.** By O. B. Frothingham. To be had at Depository for 1/6.
- YOUNG DAYS.** One penny monthly. Last year's volume for 1/2.
- (The above were noticed in Number 1 of "The Chronicle and Index.")
- THE BIBLE OF TO-DAY.** By John W. Chadwick, New York, 1879. To be had at the Depository for 6/2.
- THE LIGHT OF ASIA or the GREAT RENUNCIATION.** By Edwin Arnold. Fifth Edition. May be had at the Depository for 2/-.
- DISCOURSE ON MATTERS PERTAINING TO RELIGION.** By Theodore Parker. It may be had at the Depository for 1/6.
- (The above were noticed in No. 2 of "The Chronicle and Index.")
- TEN SERMONS OF RELIGION AND PRAYERS.** By Theodore Parker. To be had at the Depository, for 2/-.
- STORIES FROM THE BOOK OF GENESIS.** By Richard Bartram. It may be had at the Depository for 10d.
- SPRING SUNBEAMS.**—Second Edition, 1d.
- PHILOCRISTUS.** Published at 12/-. May be had at the Depository for 9/-
- (The above were noticed in No. 3 of "The Chronicle and Index.")
- THE LIFE OF JESUS.** For Young Disciples. By J. Page Hopps. May be had at the Depository for 1/-.
- THE FAITH OF REASON.** By J. W. Chadwick. Sold at 33 Donegall Street, Depository, for 4/2.
- WHAT MUST I DO TO BE SAVED?** By C. J. Street, M.A. It may be had at the Depository for 1d, and on cheaper terms for distribution.
- TRANSYLVANIAN RECOLLECTIONS.** By Andrew Chalmers. Smart & Son, London. It may be had at the Depository for 2/4.
- (The above were noticed in No. 4 of "The Chronicle and Index.")
- RABBI JESHUA: An Eastern Story.** London: C. Keegan Paul & Co. The price of the book at the Depository is 2/10.
- WHAT MUST I DO TO BE SAVED?** By Colonel Robert Ingersoll. Third Edition. price 3d.
- (The above were noticed in No. 6 of "The Chronicle and Index.")
- Any book or Periodical may be obtained at the Depository, 33 Donegall Street.
- LOSS AND GAIN IN RECENT THEOLOGY.** By Dr. James Martineau. This book may be had at the Depository for 10d.

POSITIVE ASPECTS OF UNITARIAN CHRISTIANITY. Copies at 1/- each. May be ordered at the Depository.

BELIEF IN GOD: AN EXAMINATION OF SOME FUNDAMENTAL THEISTIC PROBLEMS. By M. J. Savage. May be had at the Depository for 4/6. By post 4/9.

THE SUNDAY SCHOOL HYMN BOOK. Third (Revised) edition. London: Sunday School Association. May be had at Depository for 6d. (The above were noticed in No. 8 of "The Chronicle and Index.")

LATTER-DAY TEACHERS. Six Lectures by Richard Acland Armstrong, B.A. London: Kegan Paul and Co. May be had at the Depository for 2/2; by post 2/4½.

(This book was noticed in No. 9 of "The Chronicle and Index.")

WHY I BECAME A UNITARIAN. By R. Rodolph Suffield, (Third Thousand). May be had at the Depository for 2d. (This pamphlet was noticed, in No. 10 of "The Chronicle and Index.")

THE RELIGION OF HUMANITY. By O. B. Frothingham. Third Edition. New York. May be had at the Depository for 6/6.

JESUS OF NAZARETH AND HIS CONTEMPORARIES. May be had at the Depository for 10d.

THE LEGEND OF THOMAS DIDYMUS. By James Freeman Clarke, Boston, U.S. May be had at the Depository for 5/6. (These books were noticed in No. 11 of "The Chronicle and Index.")

SUBSCRIPTION.

The Treasurer of the Unitarian Society begs to acknowledge receipt of the following Subscription:—

For 1881.

BELFAST.

Hugh Hyndman, Livingstone Terrace. ... £0 10 0

ROSEMARY STREET

MUTUAL IMPROVEMENT ASSOCIATION.

TENTH SESSION, 1881-82.

The Committee have much pleasure in announcing the following Programme until Christmas, 1881:—

- Oct. 3 Music and Readings.
 „ 10—Paper, "The Irish Tribune," - Mr. F. D. F. O'Connor.
 „ 17—Lecture "The Growth of Plants, Mr. R. M'Calmont, F.C.S.
 „ 24—Paper, "Literary Taste," - Mr. W. T. M'Grath.
 „ 31—Music and Readings.
 Nov. 7—Paper, "The Sun," - Mr. Henry Riddell.
 „ 14—Lecture, "Ugo Bassi," - Rev. Thos. Dunkerley.
 „ 21—Discussion, "Protection and Free Trade," introduced by Mr. J. W. Roche.
 „ 28—Soiree.
 Dec. 5—Paper "The People we Meet," - Mr. W. C. Dobbin.
 „ 12—Music and Readings.
 „ 19—Paper, "The Symbolism of Colour," Mr. John Vinycomb.

The Meetings are held on Monday Evenings, at 8 o'clock, in the Rosemary Street Schools.

Admission:—To Lectures and Discussions, Members Free; Non-Members Sixpence each; to Papers, Music, and Readings, Free.

Members' Subscription Four Shillings per annum, which includes the use of the Library.

WILLIAM R. STITT, }
 FRANCIS E. DALE, } HON. SECS.